THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 2.] THURSDAY JULY 25, 1918. [No. 14.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For *bona fide* students Rs. 3 only.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, *Srirangam.*

A Vision Of India.

TUNGA, BHADRA & KRISHNA.

By K. S. Ramaswami Sastri, B.A., B.L.

From out the mountains of the emerald west
Doth speed swift Krishna through the eastern plains
Two holy streams fed by the gracious rains
And bearing but one name thy sweet behest
Obey and in their wondrous beauty drest
Haste through our holy land as God ordains
And soothe our frail life's multitudinous pains
And lead us to the regions of the blest.
With Krishna's stream they mix their waters sweet
And then with their united love they go
To bear the yearned-for gift of wealth's increase
To eastern fields parched up by the solar heat
And in their wake cool fragrant breezes blow
And bring to all the world pure ecstacies.

The Hindu Message

THURSDAY EVENING 25, JULY, 1918.

The Reform Proposals in Detail.—I.

We have already pointed out some of our principal objections to the Montagu-Chelmsford scheme of reform. They relate to the general plan and purpose of the scheme, and make it unacceptable to those who have accepted the Congress-League scheme as the one basis of a truly *self-determined* reform. But some of our leaders in all parts of the country have come forward to state that the scheme now published under the auspices of the framers of the Reform Report may be accepted as a first stage in the process towards the goal of responsible government, and that the Indian public may proceed to criticise the various proposals in detail and thereby help to improve and amend them and render them effective in the working. We shall enter upon this task, and take up for consideration today the changes proposed in regard to the Government of India. We may at once state that the defects of the several proposals made will only fully appear in the working. The criticisms now made must necessarily seem to be of a largely speculative or conjectural kind, though we feel that they are consistent with reasonings based on principles derived from experience.

The first recommendations in the Report are (1) to abolish the present statutory restrictions regarding the appointment of the members of the Governor-General's Executive Council; (2) to appoint two Indian members instead of only one as at present. We think that the total number of members of the Executive Council should be definitely fixed instead of being left to the will and pleasure of the Viceroy-in-Council. As the bureaucracy is still to continue in power as heretofore, it will surely contrive to get in as large a number of the superior members of the Indian Civil Service into the Council as possible, and thus there will be an unnecessary waste of money. No doubt the example of the British Cabinet may be quoted to show the advantage of indefiniteness in the number of the Council or body invested with the chief executive authority. Men like John Bright were able to enter the Cabinet without a port-folio and rendered valuable services to the state by their wisdom in counsel and deliberation. But, for obvious reasons, the chances are rare of finding such men in an organisation like the Indian Civil Service which serves only as a purely official and bureaucratic machine. We have little doubt that even a strong Viceroy will not be able to resist the incessant and insistent demand for increasing the number of members of a Council of which a permanent numerical majority is composed of Indian Civil Service officials. In the next place, we fail to see why there should be *only two* Indian members of Council. It is the European element in the Council that should be restricted in number,—not the Indian. For, we are now to be started on the road to responsible self-government, and so there is every reason why the Indian element should be made to rise to the maximum limit possible, and

not be limited to the absurdly small number of *two* in a body composed of an *indefinite* number of members. The objection that, if there are two Indians, the chances will be that one of them will be set against the other is simply monstrous. If such a phenomenon could become a normal feature of the new Council, it would only show that no Indian is fit to enter the Council. It is strange and even surprising that an objection so silly or stupid could be tolerated on a public platform by an educated Indian audience.

As regards the Indian Legislative Assembly, the changes proposed are, *on the whole*, such as we can approve. The report, however, expresses doubts regarding the practicability of constituting a direct electorate, and goes on to declare as follows:—"If the difficulties of direct election compel us to have recourse to indirect, we incline to think election by non-official members of provincial councils is likely to prove far more acceptable to Indian opinion, and, in spite of the smallness of the electoral bodies, certainly not open in practice to greater objection than any of the other alternative methods which have been from time to time proposed." But the "smallness" of the provincial Council is a most serious objection indeed to its being made the electoral body. In the past, it has not proved satisfactory, even when it has had to elect only one or two representatives. Now each provincial legislature will have to elect a much larger number, and then the evil would be much greater. We think that a territorial unit like the District and a definite property franchise would prove the best means for finding out a truly representative body of members who will constitute the Legislative Assembly. Nor is there any reason why this Assemby should not have as many elected representatives as there are Districts in India. There need be no fear that any Indian electorate constituted on a property franchise would not elect proper men,—men knowing the English language, capable of understanding affairs, and giving an intelligent vote. No difficulty has been found in choosing proper men under the existing municipal system and the position will be better under the new cônditions after the introduction of reforms. We also quite approve of the omission of the title "Honourable" for the members of the Legislative Assembly, —not only for the reason stated in the report, *viz.*, 'the great increase in the number of members',—but in order to let patriotic work be valued for its own sake or for the sake of the popular recognition it is sure to win

We are glad that the Governor-General will no longer be the President of the Legislative Assembly and that the President will be nominated by him. But we cannot understand why "at any rate for the present, the President should be designated from among the official members." This will only perpetuate the tendency among members to please the official President out of the fear of incurring his displeasure arising from the long-continued and inborn tendency in the average Indian to enslave his soul to the ruling authorities.

We now pass to the Council of State. It is a new agency created with a view to secure the passing of measures which the Government want to pass against the wishes of the majority in the Legislative Assembly.

The Council of State is to serve as "a second Chamber which shall take its part in ordinary legislative business and shall be the final legislative authority in matters which the Government regards as essential" and also "the revising authority upon all Indian legislation." We have already *generally* objected to the creation of the Council of State. It is expected to exercise the functions of a "senatorial chamber" and a "revising chamber." It may serve as such in matters of ordinary legislation,—for in case of a difference of opinion on any measure of legislation between it and the Legislative Assembly such a measure will be placed before a joint session of both bodies. But, where the Government introduces a measure for an extra-ordinary purpose of its own, any amendment introduced by the Senate and not acceded to by the Legislative Assembly would pass at once upon the Viceroy's certifying that it is "essential to the interests of peace, order, or good government" "The assembly would then not have power to reject or modify these amendments nor would they be open to revision in a joint session." The Council of State is also to have the power to pass into law, by its own will, a measure—whether once passed by it or not—which, when rejected by the Assembly is referred to it as an emergent measure by the Governor-General in Council with "a certificate that the Bill is essential to the interests of peace, order, or good government." It is necessary to watch carefully the working of these provisions before we can accept or condemn them. They seem very dangerous at first sight and seriously to threaten the fundamental liberties of the Indian citizen. The similar powers now existing have been used for purposes which Indian opinion has unanimously condemned. But it may be said that the India of the future will be different from the India we know so well and which we shall soon leave behind, and that similar powers are possessed and exercised by all civilised governments of modern times. We cannot deny the truth of these contentions, but we connot at the same time forget that the India of the new epoch now about to be launched forth on the waters of the world's life as a consequence of these reforms will still remain under the sway of our masters of the Civil Service bureaucracy whom we know so well.

The Report says:—"The Budget will be introduced in the Legislative Assembly, but the Assembly will not vote it." Resolutions relating to Budget matter may be moved and passed in the assembly, but will only be "advisory in character" like other resolutions. These provisions mean that the power of the purse is still to remain with the bureaucracy which has long had its foot set firmly upon the back of the Indian people. So long as the unlimited control of finance remains with the Government, the exploitation of India's resources long in process must grow from bad to worse till we reach the gloomiest possible end and catastrophe. The tinkering with the machinery of government attractively pictured to us in the glowing pages of the Reform Report will avail us nothing.

The proposal to constitute an Indian Privy Council has originated in the candidly avowed opinion that "India for all its changing ideas is still ready to look up with pride and

affection to any authority clothed with attributes that it can respect and admire". Here is an unquestionable weakness or vice of the Indian mind which the writers of the Report have acutely placed their finger upon and exposed to deserved opprobrium. It has to be knocked on the head and not to be fed and pandered to, as the Report proposes to do, by the creation of fresh sources of authority which are calculated to produce what is euphemistically called "respect and admiration," but which are really intended to terrify and enslave the human spirit. We say this advisedly, —for it is stated that "the Privy Council's office would be to advise the Governor-General when he saw fit to consult it on questions of policy and administration." Moreover, what is to be the practical value and force of the advice tendered by the Privy Council? What is the need of such a Council when the Government has the Council of State (and the Assembly along with it) to cousult for all administrative purposes. Furthermore, the bringing of the Ruling Princes, High Court Judges, &c., into the Privy Council will invest it with an amount of prestige in the public eye which will gradually help to undermine the value and importance of the other organs of government such as the Council of State, &c. If the Indian Privy Council is only intended to rapidly fall into the position of a body which has only to figure as one of the ceremonial institutions of the state, we need not be much concerned with its fate and fortune,—at least for the fulfilment of our present purpose and aim.

We thus see that, in spite of the time, labour, skill, and care bestowed in planning the new machinery of the Government of India, the Scheme is unsatisfactory in regard to numerous details and certain to undo the effects and defeat the purposes of the structure of the proposed Indian Constitution. We trust the Parliament and the Ministry will scrutinise carefully all the details and introduce amendments which will remove the evils now pointed out and others so as to make the scheme a real and valuable step in our onward march to the goal in view.

Culture and Life.

Individualism is the commonest creed of men of the world. The average man is satisfied if he finds some profession in which he can earn his livelihood. Especially in India, during the middle age of our history, men became narrowed in their vision, and largely acted upon this view. It seemed to them enough if they and their family could get on in the world without a hitch, and so the efforts of men were *largely* devoted to the gaining of this aim. *Largely*, we say. For, the conception of *Dharma*—the speciality of India—had declined, and even degenerated, in the land, but not died out of it. In antiquity, when the conception and ideal of Dharma had been very much alive, India stood foremost among the world's communities, and drew down even the gods of the empyrean into the society of men and made them take their part in the shaping of their activities and destinies. Dharma brings man into living and ennobling contact with the organism of life not only on the earth, but throughout the universe. It was Dharma which made India great and

noble in antiquity. If even at or about the time when the Kali-Yuga commenced, there were great Indian leaders like Bhishma, Parasara, Vyasa, &c., who were living embodiments of Dharma, we need have no doubt that, in still earlier days than theirs, there were countless numbers of men to whom Dharma was the very bread of life and the breath of their nostrils. By successive steps we have degenerated from the glories of that dim and distant, and even mythical, past. But it would be wrong to suppose that Indian culture ever altogether died out. Even after the tremendous disturbance caused by Buddhism, we have great and glorious epochs of Hindu prosperity and power,—and we need only mention such Dynasties or Kingdoms as the Maurya and the Gupta, &c., in North India, and the Vijayanagara, Chola, Pandya, and Chera Dynasties and Kingdoms in South India, to establish the undying vitality of the Hindu people. But since the intrusion of Greek, Moslem, and Christian into the land, Dharma has gradually declined, and only the transient coruscation of the Mahratta power remains to light up the darkness of the Middle Age. We attribute the degeneracy and downfall of the Hindus to the slow and gradual decline of Dharma.

In the new period we have entered since the proclamation of 1858 we have been brought under influences antagonistic to Dharma but several of the ideals or conceptions allied to Dharma in various degrees of proximity are embodied in the rationalistic ideals, social and civic, of the West. That men must love peace if they wish to prosper in the world and foster the ideal of courage if they will win honour are principles we find in Western ethics quite as much as in Hindu Dharma. At the same time, we must know also that no cultured man can be all for peace to the neglect of wisdom and courage, or all for courage and wisdom to the neglect of the interests of peace. They must be harmoniously combined if the interests of the family and society are to be maintained. Similarly, the idea of efficiency made so much of in recent times is certainly needed if we are to reach a high condition of family and social life. Still, we should guard against driving the hobby horse of efficiency too far. For, it breeds unhealthy ambitions on the one hand and provokes bitter animosities or jealousies on the other, and thus leads to strife. It is necessary therefore, to promote the unselfish idealism which elevates individuals and communities above the commonplace self-love which looks only to personal or sectional interests to the neglect of the common good and destiny of mankind. Then only shall we reach the life of harmony which makes for the true welfare of the social organism.

In the later mediæval history of India,—*i.e.*, since the commencement of foreign invasions synchronising with the decline of Dharma—men cared more for personal aims and sectional interests and less for the collective welfare of the people as a whole than in the epochs when the spirit of Dharma was active, and hence they fell more and more into decline and decrepitude. Those nations and communities advanced which looked more to the collective interests and less to personal or sectional interests. Such communities forced their way to India and overthrew the

Hindu Community with its divergent interests and its slender or brittle social ties. We continued then, as even now, to produce men of considerable and even colossal energy and power of initiative. But it was of no avail, as those virtues and powers were not devoted to activities which had for their aim the promotion of the welfare of one imperial Hindu state, but only for the welfare of the individual, be he a petty chief, Rajah, Zemindar, or private person. Now, the state has begun to attract the devotion of men, and we may look forward hopefully to the genius of Hindu culture producing in all of us that combination or harmony of different, if not contrasted, qualities—like justice and generosity, gentleness and bravery, restfulness and endurance—which alone makes for the gaining of great aims both in the single life of a person or the collective life of the society or the state. It is this harmony of different ideals or qualities that constitutes culture in men and leads to great achievements in law and politics, in science and art, and confers greatness both on individuals and states.

When we say all this, we do not even in the slightest degree wish to imply that the life of the family can be ignored, or that the beauty of love, the consciousness of duty, and the joy of living which promote the interests of the family can be belittled or set at naught. The Hindus have ever excelled in the virtues which make for the healthy maintenance of the family union and its obligations. It is this excellence that lies at the back of the steady fulfilment of the obligations of men to the larger union constituting the society and the state. Hence the future of the Indian state is one to which we can look forward hopefully.

Moreover, the spirituality which remains with us Hindus as a lasting and most precious possession enables us to give a new turn to the culture of humanity,—a turn which is essential for the promotion of harmony among nations. If the league of nations on which men are now bent is to become a living fact of the future, spirituality must become a part of the life of the individual and society. The future of man's culture is indissolubly associated with the promotion of spirituality and the realisation of the Atman, and hence Hindu culture must figure prominently in the future life of humanity throughout the world.

Notes and Comments.

Mr. C. Rajagopalachariar of Salem has suddenly begun to shine forth as Christ, Mohammed, Buddha and all the prophets and reformers of the world rolled into one. He refers in his speech at the Trichinopoly Social Conference to "the tyrants in their ease being the ignorant depositories of the forces of the custom, *viz.*, orthodoxy." We suppose that he has taken a patent for all the knowledge of the world, and that his only fear is that his head might burst owing to the inability to contain so much knowledge. After all, it may be that he possesses what is known as a "swelled head." Conceit is very common among the political novices of the day, and the reason is that they cram up the speeches of a few leading Congressmen and the matter that appears in the columns of the daily news-papers. This is the intellectual pabulum and equipment of most of the eloquent immortals of present-day Indian politics. But it seems to them enough to condemn all who support the ancient Arya-Dharma as "ignorant"—even though the latter might claim to be at least as much posted as themselves in the

knowledge of the West which is the inspiration for the oratory of the modern Indian reform platform. Some at least there are among the supporters of Dharma who can even put forward still higher claims, though they might not be prepared to set at naught the injunctions of the Rishis, and do not feel inclined to adopt an apologetic tone when they know that they follow in the wake of eminent Pandits and saints like the late Mahamahopadhyaya Raju Sastriar of Mannargudi. The world-moving politicians of the stamp of Mr. C. Rajagopalachariar of Salem will not be remembered for one moment longer than the time taken to read their half-a-column in the daily newspaper, but eminent Hindu saints like Raju Sastriar or the late Guru of Sringeri will leave behind them memorials which will endure for ever. We are proud to follow these men, and simply look down with contempt on those men whose only merit is indulgence in vulgarities of all kinds and abuse of those who differ from them. There is still plenty of barbarism in Southern India, and it is men like this Salem Hampden or Washington who contribute to its existence and growth.

***

Mr. Rajagopalachariar is said to have urged "the obliteration of caste differences" in order to secure what he called "the integrity of society." But, if the "integrity" of the British Empire can be maintained in spite of racial differences, why should not the integrity of Hindu society or even Indian society be maintained without abolishing "caste differences," which are less terrible—or at least ought to be—than racial differences. But our modern Indian reformers care neither for logic nor for truth. They must cry out at the top of their voices for something, whether practicable or not—even "for *the moon*," as a great authority once declared. In the case of political reforms, there is the Government which has the power to give or decline what is asked. But in the case of social reform, where is the need for raising a tremendous clamour? Let Mr. Rajagopalachariar and other Buddhas and Ramanujacharyas who abound everywhere resolve to act out their convictions, and then things will mend. Why do they raise so much storm and so much dust wherever they go? It is absurd to suppose that all Hindus will accept the same social or moral ideals?

***

The same gentleman spoke with almost Socratic wisdom when he said:—"The Panchamas would not improve unless admitted into society." Why should they be admitted into *Hindu caste society?* There are many societies in the world which are neither Hindu nor observe caste-distinctions, and yet they have made vast improvements. Why should not the Panchamas also improve like them? Besides, they are numerically larger than several of these societies which are not Hindu and do not observe caste distinctions. But Mr. Rajagopalachariar is a reformer, and so he must not think for himself, but repeat the current shibboleths of the reform clan, however unmeaning or unwise they may be.

***

Mr. Rajagopalachariar made another wonderfully sage observation. "If he (the Panchama) remained as he was there was danger to the integrity of society." Then let the Panchama change. He, like all others, lives in a changing world. But why should the change he undergoes be such as to blot out "caste differences"? Why should "the integrity of society" be endangered, if caste differences remain? The "integrity of society" has long been maintained along with caste differences. If Indian society lost power, it was due to other causes. The German society will lose its power at the end of the war, notwithstanding "the integrity of society" and the absence of "caste differences." Our "caste differences" have remained both when India was strong and powerful in the world and also when India's power declined and Indians lost their prestige and greatness in the world. Hence the caste differences cannot be the cause either of our original power or of our later powerlessness. The truth is that caste was a common possession of our race, and has remained amidst all the political changes we have

undergone. The institution of varnas has an origin and a motive which have more to do with religious, than with political aims, and so it has lived on in spite of political transformations and revolutions.

* * *

Edward Clodd has written a small work on modern spiritualism and given it the rather queer name,—"The question: If a man die, shall he live again." His tenth chapter is devoted to an examination of Theosophy and concludes with the following sentence:—"The one redeeming feature in the movement is its promulgation of the doctrine of ethical evolution as fostering a larger charity towards all, regardless of race, sect or class." But, quite recently, we discussed the question of "moral progress in India." We then quoted Mr. L. P. Jacks' view that in Europe at least there has been little progress in morality and that the moral condition is not much higher than that of the brute. Had the Theosophical movement succeeded in its endeavours to propagate universal brotherhood, there would have been something at least in the shape of moral progress in the Western world.

* * *

Mr. Clodd quotes the opinion formed regarding Blavatsky that she was "the most monumental liar in all history." He also quotes with approval the opinion formed by Dr. Hodgson, of the Psychic Research Society, and his convicting Madame Blavatsky of "a long continued combination with other persons to produce by ordinary means a series of apparent marvels for the support of the Theosophic movement." The opinion formed by Dr. Hodgson of her is as follows:—"For our own part we regard her neither as the mouthpiece of hidden seers nor as a mere vulgar adventuress; we think that she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting impostors in history." It has been a wonder to us how men still believe in her, and especially how Hindus can believe in her. Of course, Mrs. Besant's career is one still stranger and more marvellous and peculiar in many respects than even Blavatsky's. But we have little or no concern regarding her. It seems to us passing strange that there are still many men—and men professing Hinduism—who believe in her as an inspired teacher.

Olla Podrida.

In regard to the National Girls' school at Mylapore we are glad to learn that Miss Arundale has asked us to Indianise everything. Indians are glad to be taught to Indianise and will be glad to be taught that art by Miss A. and others who are best fitted to Indianise us by reason of their birth and training abroad.

* * *

Lord Ronaldshay told us recently that he was surprised to see Indian youths taught Western philosophy and not their own home-born philosophy. But he does not perhaps know that such methods of education as now prevail in regard to Indian boys are the glorious results of a policy of Indianisation at which our own people in the Senates are working with vigour.

* * *

Quite recently C. Rajagopalachariar of Salem said at the Trichinopoly Social Conference that the Indian reformers are passive resisters and that Indian society is a cruel tyrant. But as a matter of fact the reformers are very active resisters, nay, redoubtable warriors overthrowing all obstacles and tilting at every windmill, while the so-called cruel society is roaring as gently as a sucking-dove. It is surely a nice thing to have the pleasures of martyrdom without its pains.

* * *

Mrs. Fawcett threatens not to support the Indian movement for political reform unless the Indians emancipate their women. She directs us to sow the wind but when the whirlwind has to be reaped she will be —nowhere.

* * *

We read that two Italian generals have been cashiered. Ordinary soldiers die unwept, unhonoured, and unsung. Unsuccessful generals are cashiered if not

court-martialled and shot. Only successful generals are happy. Nothing succeeds like success !!!

*
* *

Meantime the war fever has come to India and is making kind inquiries of us. The new epidemic seems to have considerable powers of strategy and seems to be omnipresent and omnipotent. The whole of India is now trembling before this raider whose back we would be fain to see.

SCRUTATOR.

Kalidasa's Works.

(*Continued.*)

From the point of view of *Rasa* the work is noteworthy. According to the conventions of the *Alankarikas* the highest *Sringara* should both be *Viraprasanta* and *Viraprasu*. *Sringara* should begin as the resting ground of Vira and end again as the mother of Vira. In *Kavyas* marriage is made to succeed war. In *Natakas* after the mind of the hero is stirred first to hunting, sports or some such rajasic activity it is made to enter into *Sringara*. The object of this is to rouse a person first from inactivity to activity and then convert this activity into that of *Sringara* or love which is characterised by the highest state of mental activity. In this work Kalidasa goes a step further and shows that *Santi* is a still higher state of mental activity into which even the highest *Sringara* by becoming *Viraprasu* should ultimately merge. Transcendental love or love for the Supreme *Atman* viewed from the lower plane of physical and worldly activity is *Santi*. The same when projected on the plane of human activity and passions is *Sringara*. *Vira* comes only as an intermediary. In Kumara-Sambhava Kalidasa finds means to evolve *Sringara* from *Santi* with the help of *Vira* and submerge it once again in *Santi* after making it *Viraprasu*.

Siva, the Great, is in Ascetic meditation. Kama tries to wean him from it by rousing in him human passions and confine him to Parvati. The mental activity of Siva takes the form of Vira by burning down Kama. Smitten by the insult, Parvati's love tries to redeem itself by endeavouring to rise to the level of Siva's universality through ascetic austerities and meet him there, but is drawn back to *Sringara* by obtaining Siva as her heroic lover. The fruit of this love is the birth of the Generalissimo of the gods and the consequent submerging of the love once again in Supreme *Santi*. Thus in Kumara Sambhava we are taught to see in the highest love of Siva and Parvati, the Parents of the world, another expression of Supreme knowledge and the meditative rest. The grand love of the heroes of Raghu's race which culminates in Raghuvamsa in the life of the man-god Rama is here uplifted and identified with the meditative activity of the self-conscious soul.

In the sense in which Sakuntala is the sequel of Raghuvamsa, Vikmorvasiya may be considered as the sequel of Kumara-sambhava. The advantage which a Nataka has over a Kavya is that while a Kavya appeals only to the imagination, the Nataka appeals both to the imagination and the senses. In Vikramorvasiya the Vedic hero Pururavas, the son of Ila and the learned Budha, is roused to valour by the pitious call of the heavenly nymphs. He rescues Urvasi from the clutches of the Asura Kesin, but becomes smitten by her beauty and roused to higher passion. He tries to overcome this love by his duty to his wife ; but the knowledge that he is loved in return by Urvasi fans the love. The same is the case with Urvasi who is a handmaid of Indra. When both of them obtain freedom to love each other, he by obtaining his wife's consent in the interest of the line and she by obtaining the permission of the far-seeing Indra to live with him until she begets a valorous son, the future helper of the gods, they live happily for a long time in perfect oblivion of everything else. Afraid of separation

---

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager. "*The Hindu Message*", Srirangam.

from her lover, Urvasi even goes the length of hiding the birth of her son from her lord. The weight of her love even reduces her for a time to the condition of a creeper in the Kumaravana leaving Pururavas mad after her. When both of them are suddenly roused to the consciousness of the existence of the child by his manly act of shooting a soaring vulture, their love seeks repose in *Santi* and the service of Indra. I shall not tarry to point out the similarity of *rasa* in this drama and the Kumara Sambhava. I shall only point out that Pururavas, the *Arani* fire, symbolises the Supreme knowledge and love, and Urvasi the creeper, the *Sushumna* vehicle of *Santi*.

In Meghaduta Kalidasa portrays the same love in its intensified aspect of separation as symbolising the yearning of the soul after God. A Yaksha who is forced to live in exile in Chitrakuta, away from his home and beloved, intensely feels the pangs of separation at the sight of the rain-cloud dallying with the sides of the mountain peaks. He entreats the cloud to bear a message from him to his beloved whose sufferings he judges from his own and whom he believes to be dying unable to fear his separation. His message is one of hope to be delivered before it is too late to enable his beloved to live for the sake of him whose very existence is dependent on hers. Here Kalidasa has laid stress on two points :—

That physical separation tends to bring about mental and spiritual union in the case of true love, and that higher love in the absence of direct sense-enjoyment of the beloved becomes internally active in generating soul-communion and sees the power of life in every thing around, animate or inanimate. The love-inspiring cloud begins to move and the Yaksha in the self-absorbing intensity of his love forgets the impropriety of cloud becoming the messenger to his beloved. Living as he does in unison with nature, he sees the same pulse throbbing within him throb in everything around. By way of varying contrast the scenery is gradually shifted to the sublimest in the Himalayas which is the sole resort of all those that seek communion with the self within. In the power of the sublime and the beautiful to stimulate the love for the Supreme, to uplift one from his physical environments to the beatific vision of the soul, consist the real secret of the philosophy of Aesthetics. Kalidasa artistically makes use of this to rouse in his readers a sense of sublimity of the love depicted by him in the poem.

As to his other drama of Malavikagnimitra, I will say that it is a connecting link between the age of Sanskrit culture which preceded Kalidasa and the age inaugerated by himself. Bhasa referred to therein was a great dramatist of the preceding age to whom are ascribed several dramas such as 'Swapna Vasavadatta', 'Tapasa Vatsaraja' and others. Even Sri Harsha may be said to have been indebted to this great author for his dramas. Kalidasa's Malavikagnimitra will be better understood if we are in a position to know the standard of culture reached by the previous age and compare the work of Kalidasa with those of Bhasa.

I shall simply pass over the other works of Kalidasa. Without entrenching on the field of others, I shall only add that so far as evidences have been available to me, Kalidasa should have flourished not later than the 4th Century B. C. I have been recently informed that an eminent Orientalist has collected materials tending to push back Indian Chronology as interpreted by Oriental scholars, by a period of about four centuries. If this is conclusively established, Kalidasa who is associated by some with a Vikrama, at present identified with the Sakapurusha Vikramaditya, should have lived about the time mentioned by me even according to those who uphold this thery. He should have lived at a time when the reaction against Buddhism was beginning to be felt in every branch of human knowledge. The nihilistic background of the humane religion of Buddha had a tendency to make people ignore for a time the beauty of art, causing a great interregnum in the field of Sanskrit literature The very fact that Kalidasa is an Artist of a very high order and the father of a new era in Sanskrit

literature shows that he should have been the follower of the realistic school of Vedanta which was the mother of all arts and which grew under the umbrage of the Purva Mimamsakas. That he belonged to the orthodox type of religion which was revived under reaction from Buddhism is also evident from the fact that he pays homage equally to Siva, Vishnu and Sakti. The idealistic aspect of Vedanta was not brought into prominence till we come to Bhagavan Sri Sankara.

Each of the above works of Kalidasa is a Masterpiece in itself and bears ample testimony to the superiority of Kalidasa as a poet. But to judge of his skill as an artist we will have to take him collectively and make a comparative study of his several works and note the distinguishing features of each of them. I shall illustrate the above by a single instance. The delineation of Vipralambha Sringara is generally considered a difficult art. Kalidasa has done this with a good effect. He is seen to divide this Sringara into grades or aspects. The first is that in which the magnitude of the *Viraha* of the lovers is brought to the minds of his readers by the presentation of the sufferings and conditions of both the lovers side by side. In the second the same effect is produced by describing the sufferings of one only of them and keeping the other out of sight. In the third though the sufferings of one of them alone is actually described by the poet those of the other also are indirectly touched upon as an echo so as to impress the readers with the acuteness of their suffering. This last no doubt requires a greater artistic skill on the part of the poet as he has to make his readers sympathize with the mental realisations of the sufferer. The above three aspects of love may be regarded as typifying love for God incarnate, love for an image symbolising God and love for the Supreme Being of one on realisation. In other words these may be taken to stand for the manifestations of the love of Karmayogin, of a Bhaktiyogin and of a Gnanayogin for God. Kalidasa has successfully portrayed the above three aspects in his works of Sakuntala, Vikramorvasiya and Meghaduta. There are various other points which a comparative study of his works by themselves bring to light. I shall reserve these for some other occasion.

It will be too much for this short essay to dwell on the comparative merits of Kalidasa as a poet. I shall only add that on the whole Kalidasa is too holy to be subjected to passing vulgar criticism. He deserves to be ranked equally with the other two master-minds of Sanskrit literature that preceded him—Valmiki and Vyasa. Each of them represents a distinct epoch in the history of Indian civilisation in which the Indian national life sought a new phase for the expression of its consciousness. *Dharma*, *Artha*, *Kama*, and *Moksha* are mentioned as the four ends of human life. Of these *Moksha* is the highest; and the others are but accessories leading to it. This Indian ideal of *Moksha*, or freedom of the soul was first expressed through the moral consciousness of the nation and Valmiki stands as its high priest. In Ramayana, the Rishis, kings and all the characters are the embodiments of the grand spiritual power as manifested through *Dharma*. The art of Valmiki consists in stimulating the ethical aspect of beauty. He so works on the sentiments and emotions of his readers as to make them feel that they are living in the age of the *Aranyakas*.

(*To be continued.*)

Sir Rabindra Nath Tagore as a Maker of New India.

By K. S. Ramaswami Sastri, B.A., B.L.

(*concluded*)

In regard to the great spiritual awakening which according to Tagore must precede the birth of the greater and happier India of the future, Tagore asks us to cultivate the spiritual virtues of love, reposefulness, serenity, and joy. It is a religion of love that will generate in our hearts the fountain of love whose sweet waters will allay the thirst of the soul and will sweeten and fertilise the bare earth of our daily life. To our woeful deficiencies in this respect in modern India must be ascribed all the new fanaticisms and hatreds that are distracting India especially in the South.

It may not be given to each one of us to be a maker of New India in the sense in which Tagore is such a maker but surely it is within the reach of every one of us to realise the beauties of Tagore's ideas and work in regard to the building up of New India and to realise each in his own humble sphere and in his limited measure those ideas which are so essential to materialise the dream of a New India into the fact of a New India. I cannot conclude this essay better than with the beautiful and well-known poem in the Gitanjali,

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection:
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by Thee into ever-widening thought and action—
Into that heaven of freedom, my Father, let my country awake."

Gleanings.

Search after Truth.

(BY BRAHMACHARI DEVACHAITANYA.)

Time out of mind man has been confronted with the problems of life and death and various solutions of these problems have been offered by the thoughtful minds of all climes and ages. The Greek mind sought to solve the problem of life by conquering the nature outside of man and the scientific West of the modern times is the outcome; while the Hindu explained the problem of death by conquering his internal nature. However divergent may be the processes each found out that man was born to conquer nature. The scientific West wrests from external nature her secrets, makes her his hand-maid and enjoys the life. But the spiritual Hindu bringing his internal nature under subjection transcends death; and it is interesting to study how the Hindu proceeds to solve this vital problem for mankind which is even now engaging the attention of many a thinker of the modern world.

The first difficulty that arises in the human mind is the doubt as to the survival of his personality after death; for man, as he is, directs his whole attention to the pleasures of life that are laid bare before his senses; but the circumstances under which he is placed, fortunately or otherwise, lead him to think whether or not there is life after death. The death of a near and dear relation creates a void in his little world and although he seeks to make good the loss by making a fitting memorial he is constrained to think of what happens to the man when he dies. Does the spirit that animates the body die out with the dissolution of this body or live on? Shall he live after death? In the beginning an unconscious and then a conscious struggle ensues to get a peep behind the scenes and the man leaves no stone unturned to get at a solution. He listens to traditions and history and verifies them with his own experiences but fails to arrive at a right conclusion. Again, doubts expressed by great intellectual men make confusion worse confounded; their learned discourses on the problem make him forget that he who has seen a spirit knows more of the spiritual world than he who carries a library in his head. Further, on his own part, an intellectual acquiescence or faith in the words of those who from their own personal experience speak of the survival after death, does not close the struggle that rages in his mind. The problem is so vital that unless it is proved through his own experience he cannot rest. Consequently he leans on doubt and ponders if man lives at all after death; at times the strain imposed upon his mind becomes unbearable, and for relaxation he leaves the struggle and runs to enjoy the sweets of life. But time and again he is reminded of the problem and he again seriously plunges into the struggle. And when through dreams or visions he gets a glimpse of a world beyond this he believes in the possibility of a life after death.

This belief in the possible existence of a life hereafter is a great source of strength and courage to the man. His moral nature asserts itself defying all forces that stand against the awakening of the spiritual nature in him. He feels an utter disregard and contempt for everything changeful and mortal and forsakes all that have no perma-

nent existence. Having great confidence in his own self he believes in the possibility of himself separating his self from the body —a process carried on through the inscrutable ways of nature—and adopts suitable and effective measures to enable him to experience the soul as distinct from the body, the spirit from matter. Thus with great effort he meets with success and freed from the bondages of nature or Maya attains to freedom or Mukti.

One wonders how this difficult problem has been cleverly handled by the author of that admirable work the Kathopanishad. The story of Nachiketas is the story of every human being striving after truth and the struggle a man has to pass through, the difficulties he has to overcome have been clearly set forth in the illuminating dialogue between Nachiketas and Yama. Two things that haunt the human soul have been beautifully described by Yama in the Slokas:—

शतायुषः पुत्रपौत्रान्वृणीष्व बहून् पशून्हस्तिहिरण्यमश्वान्।
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि॥
ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामांश्छन्दतः प्रार्थयस्व।
इमा रामाः सरथाः सतूर्या न हीदृशा लम्भनीया मनुष्यैः।
आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं मानुप्राक्षीः॥

(Choose sons and grandsons who shall live a hundred years, herds of cattle, elephants, horses and gold; choose a vast territory on earth, and live thyself as many years as thou desirest.

Whatever objects of desire that are difficult to get in this world of the mortal, let thee ask for them all according to thy choice;—these fair nymphs with their chariots and musical instruments—such are indeed not obtainable by man—let thee be attended on by them whom I give thee. But ask not any thing about death.)

But Nachiketas cannot accept these offers made to him by Yama. How can he who has the experience of the fleeting nature of all the objects that make up this world, be tempted in that manner? Truly the human soul cannot rest satisfied forever either with wealth or with women even if for the time being they hold out a possibility of paying all claims of the senses to the fullest extent, for, humen body is frail and subject to diseases and various other limitations, bringing surfeit in its train in the long run. A man therefore cannot cling to this world for all time. He is forced to make up his mind to transcend the limitations of the senses in order to attain eternal happiness. He begins to discriminate the real from the unreal, the permanent from the impermanent. He resolves to renounce everything that is transient and accept what is abiding. The realisation of this idea makes the use of life all the more important because to him life means the process of self-unfoldment of a being under circumstances tending to press it down. He does not therefore act anything detrimental to the expression of his being bearing out the truth that true morality is derived from religion.

This awakening of the spiritual nature in man involves great self-exertion resulting in the self-expression of the man. At every step he meets with difficulties and very often is led to think that he is after a phantom ever eluding his grasp. Dejected in spirits he is often unsettled as to the choice of the line of action. Two ways lie open to him:— the path of pleasure and the path of the good.

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः। तयोः श्रेय आददानस्य साधुर्भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते।

(One thing is the good and quite different indeed is the pleasant; having been of different requisitions, they both bind the Purusha. Good befalls him who follows the good, but loses he the goal, who chooses the pleasant.)

Of them one is more tangible, gives man immediate pleasure and serves his proximate end in view, while the other seems vague and more difficult to follow. In the beginning a doubt arises if the latter path will finally lead him to the desired goal. Hence he prefers the path of pleasure—प्रेयो मन्दो योगक्षेमाद् वृणीते though his previous experience tells him that the path he has chosen cannot bring him unalloyed joy. More

Our Present Situation, Social and Religious

BY

G. Ramachandra Aiyar B.A., B.L.

Price per copy As. 2 only.

experience of the nature of his chosen path reveals to him that the 'path of the good' however difficult to follow and its result however uncertain must needs be followed; when one path fails to serve his end he cannot but take to the other alternative. He then turns his attention to the other path.

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते ॥

(Both the good and the pleasant approach man; the wise discriminates the two having examined them (well). Yes, the wise prefers the good to the pleasant, but the fool chooses the pleasant through avarice and attachment.)

But he has to face many difficulties. In his weak moments he is tempted by the pleasure of sense-enjoyments. If he succeeds in controlling his mind from gross sense-pleasures he is pressed by the desire of making a name or a fame. Subtler and subtler desires stand as stumbling blocks on his way to spiritual progress. Intellectual joy in studying the works of master-minds or sense of delight in describing or painting the beauties of nature—the task of a philosopher, a poet or an artist—prevents him from realising the truth that is beyond the world of senses:

पराञ्चि खानि व्यतृणत्स्वयम्भू-
स्तस्मात्पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-
दावृत्तचक्षुरमृतत्वमिच्छन् ॥

(The self-existent God has rendered the senses so defective that they go outward, and hence man sees the external and not the internal self. Only perchance some wise man desirous of immortality turns his eyes inwards and beholds the inner Atman.)

But he who has become wise by experience forsakes all fleeting objects and does not go after them. His mind becomes more or less calm and he obtains an opportunity to seriously ponder over the vital problem of life and death. He begins to think upon the reality that is behind all ephemeral things of the world and by and by meditates upon his own self. He feels sure that if his mind be attached to gross, material objects of the world he is to be born again and again. And the more the mind is concentrated upon self the more the self reveals to him in its true glory and he realises that if the mind has capacity for development it has also the possibility of retrogression, however contradictory it may seem with reference to the modern theory of evolution.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥

(Some souls enter the womb to have a body, others go to the plants,—just according to their work, and according to their knowledge.)

With a view to get rid of this round of births and deaths he has to detach himself from all matter, even his mind, and thereby to establish his self in its pure glory. For this struggle to transcend the limitations of the senses including his mind he takes recourse to certain procedure. Ordinarily his mind vacillates and runs after various objects. Now it clings to one, now it adheres to another and it seems well-nigh impossible to concentrate the mind to one thing only. But he must do it in order to attain eternal peace and happiness. He therefore chooses one object which he regards most and aims to think more and more upon that object alone and nothing else to free his mind from its various trammels. This one object upon which man directs his whole-hearted attention is commonly known in Hindu Scriptures as Ishta Devata or the Ideal for worship. It may be Om or Krishna or Kali, Siva or Rama, Christ or Buddha or even any stock or stone which serves as a visible symbol of the idea he hugs the most. This symbol-worship is essential for an aspirant to fix the mind upon in the course of his spiritual development, although there are many who call it idol worship and repudiate it as spiritually unnecessary. Even in the Upanishadic age Om was a widely accepted *Pratika* though other *Pratikas* might have

---

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.

Price per copy Annas 4 only,

For 50 copies Rs. 10 only.

been current also. As man feels the necessity of such a religious kindergarten system at a particular stage of his mental development, it occupies a most important place in devotional practices in India. In the beginning he has to lay more stress on the form of his Ishtam or the Ideal for worship than on the meaning; but as he develops his power of concentration, his mind naturally outstrips the form and enters into the inner meaning or the soul of the symbol during meditation. This Pratika Upasana raises his mind to higher planes of thought where he is partially freed from the ties of desires that bind his mind to the objects of the external world. When this process is continued for a longer period he feels that he must even transcend these higher planes of thought in order to realise a complete calm in the mind which alone brings abiding peace and blessedness. He then strives to stop all functions of the mind—its relation with the physical and mental world. This mental discipline is a period of storm and stress as the habits acquired in lives previous and this, with their accumulated force, rebel against his spirit and serve to check the spiritual growth in him. An equal amount of patience, perseverance and suffering only overcomes them. When he has completely stopped the functions of the mind he gets a unique experience which words fail to describe in reality. It is a transcendental experience, but if language has to express it, it is Sat-Chid-Ananda—Existence-Knowledge-Bliss in their absolute forms. When that pure principle of consciousness, called Atman, stands separated from the mind and all the relative aspects of life, it realises its transcendental nature. At that time the consciousness becomes contentless—without any object or the feeling of its modes in the form of time, space or causation—and yet it is not a mere psychological abstraction, inasmuch as when one returns from that state to the ordinary consciousness he finds no break in the continuity of his being. Hence in that exalted superconscious state, there remains merely the consciousness of being (*sat*), and of conscious being (*chit*), which is at once unconditioned and infinite (*Ananda*). This experience removes all feeling of want in life, and hence all desires that canker into the heart of man vanish away for ever, and with it also all the bondages of life. He then attains to immortality as the Sruti says 'यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः। अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

He then realises that

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥

(As one fire having entered the world assumes forms according to the shapes of the different objects it burns, so the one soul that exists in all the beings, appears in different forms according to the different objects it enters, and exists also without.)

and proclaims to the world :—

नित्योऽनित्यानां चेतनश्चेतनाना-
मेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां शान्तिः शाश्वती नेतरेषाम् ॥

(He, the eternal among the non-eternals, the intelligence of the intelligent, who, though one, fulfils the desires of many,—those wise men who perceive Him as existing within their own self, to them belongs the eternal peace, and to none else.)

(*Vedanta Kesari.*)

TO INDIA.

To thee, O mother! my thoughts always bend
For to thee I owe a duty for ever
In this thy hour of need shall I be slothful?
When thou art in the pangs of distress.
Once thou wer't honoured in days of yore
But now thy glory seems to have faded
Men who come and go have slighted Thee
But thou art dear to the sons of thy birth
Thou art meek in thy gentleness
And with patience bear the insults of many
O Mother! my heart yearns for thee
And at thy feet I consecrate this life for ever.

S. AMUDACHAR.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A, at the Sri Vani Vilas Press, Srirangam.